

# **BUDDHISM FOR BEGINNERS**



**The Life of the Buddha  
& His Disciples**

**NARADA**

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*Buddhism for Beginners*

# The Life of the Buddha & His Disciples

Question & Answer

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“Should one recite a hundred verses,  
comprising useless words,  
better is one single word of the Dhamma  
(Buddha’s teaching),  
by hearing which one is pacified.

~BUDDHA, *Dhammapada*, verse 102~

# The Life of the Buddha

## PART I

1. What is your religion?  
My religion is Buddhism.
2. What is Buddhism?  
Buddhism is the Teaching of the Buddha.
3. Who is the Buddha?  
The Buddha is the All-knowing One.

### • THE BIRTH OF PRINCE SIDDHATTHA

4. What was the Buddha's name?  
His name was Siddhattha Gotama.
5. Who was he?  
He was a Sākya Prince.
6. Who was his father?  
His father was King Sudhodana.
7. Who was his mother?  
His mother was Queen Mahā Māyā.
8. When was he born?  
He was born in 623 B.C. on the Vesak full moon day of May.

9. Where was he born?  
He was born in the Lumbinī Park at Kapilavatthu on the border of Nepal.
10. What happened to the mother after his birth?  
The mother died seven days after his birth.
11. Where was she born?  
She was born in Tusita Heaven.
12. Who brought up the Prince?  
His mother's younger sister, Mahā Pajāpatī Gotamī, brought him up.
13. Was she also married to King Suddhodana?  
Yes, she was also married to King Suddhodana.
14. Had she any children?  
Yes, she had a son named Nanda and a daughter named Sundari Nandā.
15. Were the people happy over the birth of Prince Siddhattha?  
Yes, the people were very happy.
16. Did wonderful things happen on his birthday?  
Yes, many wonderful things happened on his birthday.
17. Can you mention any wonderful event?  
The baby Prince walked on seven lotuses.
18. Did he say anything?  
He said, "*Aggo'ham asmi lokassa,....*" and so forth.
19. What is the meaning of those Pāli words?  
Their meaning is, "Chief am I in this world."



20. Why did he say so?  
Because he would become a Buddha later.

● A SAGE VISITS HIM

21. Did any great person come to see this infant Prince?  
A great sage named Asita, also called Kāḷa Devala, came to the palace to see him.
22. What did the king do?  
The king brought the child to pay him due respect.
23. So, what happened?  
The Prince's feet turned and rested on the matted locks of the sage.
24. Was the sage displeased at this?  
No, he at once rose from his seat and saluted him with joined hands.
25. Why did he do so?  
Because he knew that the Prince would become a Buddha in the future.
26. What did the royal father do?  
He also saluted him in the same way.
27. Was there any change in the sage?  
The sage at first smiled and then wept.
28. Why did he smile?  
He smiled because the Prince would become a Buddha.

29. Why did he weep?

He wept because he would not be able to see the Buddha.

• NAME-GIVING CEREMONY

30. What happened on the fifth day after the birth of the Prince?

The king invited many learned Brahmins to name the Prince.

31. How was the Prince named?

He was named Siddhattha which means wish-fulfilled.

32. Did those Brahmins foretell anything?

Seven of them raised two fingers and said that the Prince would either become a Universal Monarch or a Buddha.

33. What did the youngest Koṇḍañña say?

The youngest Koṇḍañña raised one finger and said that he would surely become a Buddha.

34. Why was the Prince called Gotama?

Because Gotama was his family name.

• PLOUGHING FESTIVAL

35. Did anything wonderful take place in his childhood?

A strange thing took place at a Ploughing Festival.

36. What was this Ploughing Festival?

On a festival day the king with the baby Prince and his nurses and many others went to the field to plough.

37. Where was the Prince placed?  
He was placed on a couch under a rose-apple tree.
38. Who were watching him?  
The nurses were watching him. Later they also went aside to see the Ceremony.
39. What did the Prince do when he was thus left alone?  
The thoughtful Prince sat meditating on the couch.
40. Was it a strange thing?  
It was certainly a very strange thing for a little child.
41. What did the king do, seeing this strange sight?  
The king was so pleased that he saluted him, saying-  
"This, dear child, is my second salutation."

#### ● HIS CHILDHOOD

42. Was the Prince happy?  
The Prince was very happy as a royal child.
43. Did he receive a good education?  
Yes, he was even better than his teachers.
44. Was he skilled in arts too?  
Being a son of the warrior race, he was specially trained in the art of warfare.
45. Was he an obedient boy?  
He was a very obedient and good boy.
46. Was he kind?  
He was kind to all, especially to poor animals.

47. Was he sorrowful?  
Never, but he was very thoughtful.

● HIS MARRIED LIFE

48. What happened to the Prince at the age of sixteen?  
He married his beautiful cousin, Princess Yasodharā.
49. Why did he marry at such an early age?  
Because it was the custom in ancient India.
50. Who was Yasodharā?  
She was the daughter of his father's sister, Pamita.
51. Who was her father?  
Her father was King Suppabuddha.
52. Had she any brothers?  
She had one brother named Devadatta.
53. What was her age when she married?  
She was also sixteen.
54. Mention some others of the same age.  
Kāludāyī, Channa and Kanthaka.
55. What was the tree that sprang up on the Prince's birthday?  
The Bodhi Tree at Buddha Gayā.
56. How did the Prince marry Yasodharā?  
By showing his skill in the art of warfare.
57. Did the Prince and Princess lead a happy married life?  
They led a very happy married life because they agreed with each other in every way.

58. How many palaces had they?  
They had three palaces for the three seasons.
59. What did the Prince do after the marriage?  
He was merely enjoying worldly pleasures, living with-  
in the palace.
60. What happened as times passed by?  
The Prince always used to think alone.
61. Had he any worries?  
No, he felt pity for all beings.
62. What did he think?  
He thought that he would get old, fall ill and die.
63. What happened one day when he visited the park?  
He saw four strange sights.
64. What are they?  
An old man, a sick person, a corpse, and a noble hermit.
65. Was the Prince changed on seeing them?  
The Prince was greatly changed and he understood the  
nature of life.
66. What did he think?  
He thought of leaving the world in search of Truth and  
Peace.
67. Did he receive any happy news when he was in the Park?  
He was informed that a son was born unto him.
68. Was he glad to hear the news?  
He was not. He regarded his first and only son as a fet-  
ter.

69. What did he say?  
He said, "Rāhu jato, a fetter has arisen."
70. Hearing it, how did King Suddhodana name his grand-son?  
He named him Rāhula.
71. What happened on his way home?  
A young lady named Kisā Gotamī seeing him uttered,  
"Nibbuta nuna sā mātā.  
Nibbuto nuna so pita.  
Nibbuta nuna sā nārī.  
Yassa'yaṃ idiso pati."
72. What does this verse mean?  
"Peaceful is the mother  
Peaceful is the father  
Peaceful is the wife  
Who has such a husband as he."
73. Had this saying any effect on him?  
Yes, he was urged to seek Peace.
74. How did he show his gratitude to the lady?  
By sending his necklace as a present to her.

• RENUNCIATION

75. Returning home, what did he think?  
He thought of leaving the world to seek Truth and Peace.
76. At mid-night what did he do?  
He went to the room of Yasodharā. He opened the door,  
and stood at the threshold.

77. Did he kiss the child?  
No, he gazed at his wife and child who were fast asleep.
78. Did he love them?  
He loved them deeply as he loved all.
79. Why did he want to leave those dear ones?  
Because he pitied them and all others.
80. Out of love for the world what did Prince Siddhattha do?  
Without even informing his beloved father, he left the palace at mid-night.
81. How did he leave?  
With Channa, his charioteer, he rode into the dark on his favourite horse Kanthaka.
82. In what year did he renounce the world?  
He renounced the world in his 29th year.
83. Where did he go?  
He went far, and crossing the river Anomā rested on its bank.
84. What did he do to his garments?  
The Prince removed his garments and handed them over to Channa.
85. What did he say to Channa?  
He said, "Friend Channa, take these garments and the horse, and go home. I shall ordain myself."
86. Did Channa also want to join him?  
Yes, but Prince Siddhattha did not allow him to do so.

87. What happened to the horse?  
The horse died out of grief and was born in Tāvatiṃsa Heaven.
88. How did the Prince ordain himself?  
With his sword he shaved his head and beard, and wearing yellow robes he became a monk.
89. Who gave him the robes?  
A former friend of his, named Ghatikāra Mahā Brahmā.
90. Did he get only the robes?  
No, he received all the eight Requisites of a monk.
91. What is the Pāli word for the eight Requisites?  
Aṭṭha Parikkhārā is the Pāli word.
92. Mention the eight Requisites.  
They are: The double robe, the upper robe, the under robe, bowl, knife, needle, belt, and the strainer.
93. Was Siddhattha any more a Prince?  
No, he became a penniless wandering ascetic.
94. Was he known by another name?  
He was called Bodhisatta.
95. What is the meaning of Bodhisatta?  
Bodhisatta means a wisdom-being. It is the name given to one who is trying to become a Buddha.
96. Had the Bodhisatta a place to live?  
He had no fixed abode. He was living in caves or at the foot of trees.



97. How was he supported?  
He lived on alms given by the charitable.
98. What kind of life was he leading?  
Alone he was leading a pure simple life seeking Truth and Peace.

● STRUGGLE FOR ENLIGHTENMENT

99. What did the Bodhisatta do after his ordination?  
He spent fasting a week in the Anupiya Mango Grove, enjoying the bliss of solitude.
100. What did he do on the eighth day?  
With bowl in hand, eyes cast down, he went from door to door, in the streets of Rajagaha seeking alms.
101. Was it a strange sight to the people?  
The people and the King Bimbisāra were amazed at the sight of such a noble figure seeking alms in the city.
102. What was the king's order?  
The king ordered the people to go and see who he was.
103. What did the Bodhisatta do after seeking alms?  
After getting enough food to eat he went to the Pandava rock.
104. What did Bodhisatta feel when he saw the food?  
It seems as if his bowels gushed out to the mouth on seeing this mixed food which he had never seen.
105. Did he eat the food?  
He advised himself and ate the food.

106. What happened when the messengers reported this matter to the king?

The king hurried to the scene and offered him his kingdom.

107. Did he accept it?

No, he refused and said that he was intent on Buddhahood.

108. Was the king displeased?

The king was pleased to hear his lofty objectism.

109. What did the king say?

He invited him to visit his kingdom first after his Buddhahood.

#### • SEEKING THE TRUTH

110. How did he seek Truth?

He went at first to a well-known ascetic named Āḷāra Kālāma and studied his doctrine.

111. Was he pleased with Āḷāra Kālāma's system?

He was not pleased with Āḷāra's system because he taught him up to a certain mental stage only.

112. Did he leave him?

As he did not get what he sought, he went to another famous ascetic named Uddaka Rāmaputta.

113. Was pleased with the system of his second teacher?

He was not pleased with Uddaka's system too as he also taught him up to a still higher mental stage.

114. Why was he not satisfied with their systems?  
Because he was seeking Nibbāna, the end of all suffering.
115. Was he therefore discouraged?  
He was not discouraged though he met with disappointment. He made up his mind to find out the Truth for himself.
116. Which place did he choose for his meditation?  
He chose Uruvelā, a beautiful quiet spot.
117. Who attended on him during his search for Truth?  
Five monks named Koṇḍañña, Bhaddiya, Vappa, Mahānāma and Assaji attended on him.
118. Who was Koṇḍañña?  
He was the youngest Brahmin who fore-told his future on the name-giving day.
119. Who were the others?  
They were the sons of four other Brahmins who were present on that occasion.
120. How long did the Bodhisatta struggle to gain Buddhahood?  
He struggled for six long years.
121. How did he strive to gain Buddhahood?  
He did many penances. He underwent much suffering. He practised many forms of severe austerity. He tormented his body so much so that his body was reduced to almost a skeleton.

122. What happened to his delicate body?  
His golden-coloured skin turned pale. His blood dried up. His eyes were sunk. He was almost on the verge of death.
123. Who approached him at this stage?  
Māra, the Evil One, approached him.
124. What did Māra say?  
Māra said, "You are lean. Near to you is death. Live, O good Sir, Life is better. Living you could perform merit."
125. What was the Bodhisatta's reply?  
He replied, "O Evil One, you have come for your own sake. I need no merit. I care not for life I am intent on Buddhahood."
126. Did the Bodhisatta tell Māra who his army was?  
He said that the Māra's army consisted of ten kinds of passions.
127. Did Māra succeed in tempting the Bodhisatta?  
No, he went away disappointed.

• **ATTAINMENT OF BUDDHAHOOD**

128. Did the Bodhisatta change his method?  
He changed his method as his penances proved useless.
129. What new path did he adopt?  
He gave up extremes and adopted the Middle Path (Majjhimā Paṭipadā).

130. Did he think that he could not gain Buddhahood with a weak body?

He thought that he needed strength to gain Buddhahood. So he gave up fasting and ate some food.

131. Were the five monks pleased at this change of method?  
The five monks were disappointed and went to Isipatana leaving him alone.

132. Was he discouraged?  
No, he had an iron-will. He was happy that he was alone.

133. What happened one day as he was seated under a banyan tree?  
A generous lady named Sujātā offered him some milk rice.

134. Did this food give him any strength?  
Yes, he felt strong and made a firm resolve not to rise from his seat until he gained Buddhahood.

135. Under which tree was he seated?  
He sat under the famous Bodhi tree at Buddha Gaya.

136. Why is it called the Bodhi tree?  
It is called the Bodhi tree because the Bodhisatta gained Buddhahood under that tree.

137. What happened in the first watch of the night?  
He gained the knowledge by which he was able to remember past lives.

138. What knowledge did he gain in the middle watch?  
He obtained the Divine Eye by which he was able to see the death and rebirth of beings.

139. What happened in the last watch?  
He destroyed all passions, understood the Four Noble Truths, and became a Sammā Sambuddha.
140. What do you mean by Sammā Sambuddha?  
Sammā Sambuddha means a Fully Enlightened or Awakened One.
141. What is the First Noble Truth?  
The First Noble Truth is Suffering.
142. What is the Second Noble Truth?  
The Second Noble Truth is the Cause of Suffering.
143. What is the cause of suffering?  
The cause of suffering is Craving.
144. What is the Third Noble Truth?  
The Third Noble Truth is the End of Suffering.
145. What is the end of suffering?  
The end of suffering is Nibbāna.
146. What is the Fourth Noble Truth?  
The Fourth Noble Truth is the Path leading to the End of Suffering.
147. On what day did the Bodhisatta gain his Enlightenment?  
On the Vesak full moon day of May.
148. In which year did He become a Buddha?  
He became a Buddha in His 35th year.
149. How was He named after His Enlightenment?  
He was named the Buddha Gotama.

150. Can you also become a Buddha?

Yes, we all can become Buddhas.

151. Were there Buddhas in the past?

There were many Buddhas in the past.

152. Will there be Buddhas in the future?

There will be many Buddhas in the future.

153. What will be the name of the future Buddha?

Metteya (Maitreya) will be the name of the future Buddha.

# The Life of the Buddha

## PART II

### • SOON AFTER THE ENLIGHTENMENT

1. What did the Buddha utter soon after His Enlightenment?  
He uttered a Paean of Joy (Udāna).
2. Recite His first Paean of Joy.  
Thro' many a birth in Saṁsāra wandered I,  
Seeking, but not finding, the builder of this house.  
Sorrowful is repeated birth.  
O house-builder! Thou art seen.  
Thou shalt build no house again.  
All thy rafters are broken, thy ridgepole is shattered.  
The mind attains the unconditioned.  
Achieved is the end of craving.<sup>1</sup>
3. How did the Buddha live soon after the Enlightenment?  
The Buddha fasted for seven weeks.<sup>2</sup>
4. Did He feel hungry?  
No, He was enjoying Nibbānic bliss.

---

1 Udāna in Pāli:—

*Anekajāti saṁsāraṁ sandhāvissaṁ anibbisaṁ. Gahakārakaṁ gavesanto dukkhā jati punapunaṁ. Gahakāraka diṭṭho' si puna gehaṁ na kāhasi. Sabbā te phāsukā bhaggā gahakūṭaṁ visarikhitaṁ. Visarikhāragataṁ cittaṁ taṇhānaṁ khayāṁ ajjhagā.*

2 Christ fasted for forty days.



5. How did He spend the first week?  
Throughout the first week He sat under the Bodhi Tree enjoying the Bliss of Freedom.
6. What did He do on the seventh day?  
He meditated on the "Wheel of Life."
7. How did He spend the second week?  
He stood at a certain distance gazing at the Bodhi Tree with motionless eyes.<sup>3</sup>
8. Why did He do so?  
He did so as a mark of gratitude to the tree.
9. In what way was the Bodhi Tree helpful to the Buddha?  
The Tree gave Him shelter during His struggle for Buddhahood.
10. What was the first lesson the Buddha taught to the world?  
The great lesson of Gratitude.
11. How did He spend the third week?  
He walked up and down a jewelled promenade (Ratana Camkamana).
12. How did He spend the fourth week?  
Sitting in a chamber, He meditated on the Higher Dhamma (Abhidhamma).
13. How did He spend the fifth week?  
He sat under the Ajapāla Banyan tree.

---

3 On the spot where the Buddha stood a Cetiya has been erected by King Asoka. This was named Animisalocana Cetiya and is still to be seen.

14. Who came to tempt him at this time?  
Three daughters of Māra came to tempt Him.
15. Mention their names.  
Taṇhā, Arati and Rāga.
16. Could they be passions?  
They cannot be passions because this happened after the Enlightenment.
17. Where did He spend the sixth week?  
Under the Mucalinda tree.
18. What happened during this week?  
It rained heavily and a serpent king sheltered Him.
19. What happened on the 50th day?  
Two merchants named Tapassu and Bhallika offered Him dried flour and honey.
20. What did they do after the Dāna?  
They sought refuge in the Buddha and the Dhamma.
21. How did they seek refuge?  
By reciting Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi.
22. Why didn't they seek refuge in the Sangha?  
Because there was no Sangha then.
23. Did they want anything from the Buddha?  
Yes, they wanted something to worship.
24. What did the Buddha give them?  
The Buddha touched His head and gave them some hair relic.

25. Where are they enshrined now?  
They are enshrined in the Shwe Dagon Pagoda in Yangon (Rangoon), Myanmar.
26. Who were the first Upāsakas of the Buddha?  
Tapassu and Bhallika were the first Upāsakas.
27. Who is an Upāsaka?  
An Upāsaka is a lay follower of the Buddha.

• THE BUDDHA TEACHES THE DHAMMA

28. What did the Buddha think of His Dhamma?  
He thought how deep His Dhamma was and how hard it would be for people to understand.
29. Who appeared before Him then?  
Brahma Sahampati appeared before Him and invited Him to preach the Dhamma.
30. Did he find people who could understand Him?  
With his Divine Eye he looked and saw that there were people who could understand the Dhamma.
31. To whom did the Buddha think of teaching the Dhamma first?  
To Ālāra Kālāma who was His first teacher.
32. Did He preach to him?  
No, He understood that he died a week ago.
33. Of whom did He think next?  
He thought of Uddaka Rāmaputta who was His second teacher.

34. What had happened to him?  
The Buddha understood that he had also died the evening before.
35. Finally of whom did the Buddha think?  
He thought of the five monks who attended on Him.
36. Where were they staying then?  
They were staying at Isipatana, in Benares.
37. What were their names?  
Koṇḍañña, Bhaddiya, Vappa, Mahānāma, and Assaji.
38. Did the Buddha go to see them?  
Out of compassion the Buddha went to see them.
39. Did He meet any person on the way?  
He met one Upaka, a wandering ascetic.
40. What did Upaka ask the Buddha?  
He asked who the Buddha's teacher was.
41. What was the Buddha's reply?  
The Buddha replied that He had no teacher.
42. Why, were not Āḷāra Kālāma and Uddaka Rāmaputta His teachers?  
They were His teachers before His Enlightenment. For Buddhahood He had no teachers.
43. What did the five monks think seeing the Buddha from afar?  
They thought not to give Him due respect as He had given up striving.

44. What happened as the Buddha drew near?  
They could not refrain from giving Him due respect.
45. How did they address the Buddha?  
They addressed Him 'Avuso Gotama'.
46. What did the Buddha say?  
The Buddha advised them not to call Him thus as he was a Buddha.
47. Did they believe His word?  
They did not believe Him though the Buddha said so for the second and third time.
48. What did the Buddha say then?  
The Buddha asked them, "Do you know, O Bhikkhus, that I ever spoke to you thus before."
49. Was the Buddha able to convince them?  
Yes, He was able to convince them.
50. Did they get ready to hear the Dhamma?  
Yes, they sat patiently to hear the Dhamma.

● THE FIRST SERMON

51. What was the name of the Buddha's first sermon?  
Dhammacakka Sutta.
52. What does Dhammacakka mean?  
It means the establishment of wisdom, or The Wheel of Truth.
53. On what day was this sermon preached?  
On the Asalha (Esala — July) full moon day.

54. Where did the Buddha preach this sermon?  
At the Deer Park, in Isipatana, near Benares.
55. Who were present to hear the sermon?  
Amongst human beings the five monks.
56. Who else were present?  
We are told that there were many Devās and Brahmas too.
57. How did the Buddha start the sermon?  
By advising the monks to give up the two extremes.
58. What were those two extremes?  
The enjoyment of sensual pleasures, and the tormenting of the body. (Self-indulgence and Self-mortification).
59. Should all give up pleasures?  
No, this advice was given to those who had given up the world.
60. Why did the Buddha say about the tormenting of the body?  
Because people believed in useless penances to gain purity.
61. Did these five monks believe in these penances?  
Yes, they had a great faith in them.
62. Did the Buddha also go to these extremes?  
Yes, as a prince he enjoyed sensual pleasures. As an ascetic he practised many penances.
63. What was the path discovered by the Buddha?  
He discovered the Middle Path.

64. What is the Pāḷi word for Middle Path?  
Majjhimā Paṭipadā.
65. Why did the Buddha give up these extremes?  
Because they were not profitable.
66. What is this Middle Path?  
It is the Noble Eightfold Path.
67. To what does this Middle Path lead?  
It leads to Nibbāna.
68. Mention the first two members of the Eightfold Path?  
Right Understanding (Sammā Diṭṭhi) and Right Thoughts (Sammā Samkappa).
69. Mention the second three?  
Right Speech (Sammā Vācā), Right Action (Sammā Kammanā), and Right Livelihood (Sammā Ājīva).
70. Mention the last three?  
Right Effort (Sammā Vāyāma), Right Mindfulness (Sammā Sati) and Right Concentration (Sammā Samādhi).
71. What else did the Buddha teach in His first discourse?  
He taught the Four Noble Truths.
72. What are they?  
Sorrow, its Cause, its End, and the way to its End.
73. What did the Buddha say with regard to them?  
He said that light arose in things which He had not heard before.

74. What is the cause of sorrow?  
Craving is the cause of sorrow.
75. What is the end of sorrow?  
Nibbāna is the end of sorrow.
76. When did the Buddha say that He was an Enlightened One?  
Only after He understood these Four Noble Truths.
77. What happened at the end of the discourse?  
Koṇḍañña understood the Dhamma and became a Sotāpanna.
78. What do you mean by a Sotāpanna?  
One who has attained the first Stage of Sainthood. It means a Stream-winner, one who has seen Nibbāna for the first time.
79. What did the Devās and Brahmas do?  
They all shouted, "Sādhu! Sādhu! Sādhu!"
80. Did anything strange happen?  
Yes, a very bright light appeared in the world.
81. What happened to the other four monks?  
They also became Sotāpannas later.
82. Did they become Arahats?  
They became Arahats after hearing the Anattalakkhaṇa Sutta.
83. With what does this Sutta deal?  
It deals with No-Soul.



84. What do you mean by an Arahāt?  
An Arahāt means a Worthy One.

● THE SIXTY ARAHATS

85. Who was the sixth disciple of the Buddha?  
Yasa, a rich man's son was His sixth disciple.
86. How was he converted?  
Disliking the world, he ran away from his house at night without informing any. Meeting the Buddha, he heard the Dhamma and became an Arahāt.
87. What happened to his father?  
His father became the first lay follower (Upāsaka) who sought refuge in the Triple Gem.
88. What happened to his mother and wife?  
They became the Buddha's first Upāsikās who sought refuge in the Triple Gem.
89. Had Yasa any friends?  
He had fifty four noble friends.
90. Were they also converted?  
Yes, they too heard the Dhamma and became Arahats.
91. How many Arahats were there in the World then besides the Buddha?  
There were altogether sixty Arahats in the world.
92. Did the Buddha found any new Order?  
With these sixty Arahats the Buddha founded the Noble Order of the Sangha.

93. What was the Buddha's advice to them?  
"Go forth, O Bhikkhus, for the good of the many. Preach the Dhamma for the happiness of the many, proclaim the holy life."
94. What did the Buddha do?  
The Buddha also went alone on foot to preach His new Dhamma.

• THE BUDDHA'S MINISTRY

96. How long did the Buddha's ministry last?  
Forty-five years.
97. Was his ministry a success?  
His ministry was the most successful and longest of all the religious teachers.
98. What were the causes of his success?  
His noble personality, the greatness of the Dhamma, and the methods used to teach the Dhamma.
99. Had He many supporters?  
Yes, He had many supporters like King Kosala, King Bimbisāra, Anāthapiṇḍika, and Visākhā.
100. Had He any opponents?  
Yes, Devadatta. His own cousin and pupil, was His chief opponent.
101. Had He any opposition?  
Yes, He had opposition from rival sects, but He faced them bravely.

102. Whose kingdom did the Buddha visit first?  
The kingdom of King Bimbisāra.
103. What did the Buddha preach there?  
The Buddha preached the Mahā Narada Kassapa Jātaka.
104. Was the king converted?  
Yes, the king became a Sotāpanna.
105. Did the king make any offering?  
The king offered the Bamboo Grove (Veluvanārāma) to the Buddha and the Sangha.

• THE FIRST TWO DISCIPLES

106. Who were the Buddha's first two chief disciples?  
Venerables Sāriputta and Moggallāna.
107. Who was Sāriputta?  
He was the son of a Brahmin lady named Sāri.
108. Had he another name?  
His other name was Upatissa.
109. Who was Moggallāna?  
He was the son of a Brahmin lady named Moggali.
110. Had he another name?  
His other name was Kolita.
111. What did these two friends, Sāriputta and Moggallāna do?  
They realized the vanity of worldly pleasures and wanted to seek Peace.

112. To whom did they go first?  
They went to a teacher named Sañjaya.
113. Were they pleased with his teaching?  
No. Dissatisfied with his teaching, they left him.
114. Whom did Sāriputta meet later?  
He met Arahāt Assaji.
115. Did he preach the Dhamma to him?  
Yes, he preached on the law of cause and effect.
116. Recite the verse he preached.  
"Of things that proceed from a cause.  
Their cause the Tathāgata has told,  
And also their cessation:  
Thus teaches the Great Ascetic."<sup>4</sup>
117. Was Sāriputta able to understand the Dhamma?  
On hearing the first two lines, he became a Sotāpanna.
118. What happened to Moggāllana?  
When Sāriputta went and repeated the verse to  
Moggāllana he also became a Sotāpanna.
119. Did they go to see the Buddha later?  
Yes, they saw the Buddha and after hearing the  
Dhamma from Him they attained Arahātship.
120. Did they make any request?  
They requested the Buddha to admit them into the  
Order.

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4 Ye dhammā hetupphabbhavā —  
tesaṃ hetuṃ tathāgato āha  
Tesaṃ ca yo nirodho —  
evaṃ vādi mahāsamano.

121. How were they admitted?

By the mere words, "Etha Bhikkhave — Come, O Bhikkhus."

122. What positions were they given in the Order?

The Buddha made Arahāt Sāriputta his first chief disciple, and Arahāt Moggallāna his second chief disciple.

### • THE BUDDHA VISITS HIS BIRTHPLACE

123. Did the Buddha visit His birthplace?

The Buddha visited His birthplace as desired by His father.

124. Who urged Him to do so?

The Minister Kāludāyi, who was a play-mate of the Buddha.

125. How long did the Buddha take to walk to Kapilavatthu?

As He went preaching the Dhamma on the way it took two months.

126. Did the elderly Sākyas give Him due respect?

No, they were proud and they put forward younger ones to salute Him.

127. How did the Buddha overcome their pride?

By rising into the sky and showing the "Twin Wonder" (Yamaka Pāṭihāriya).

128. What is this Twin Wonder?

By His mental powers the Buddha made water and fire issue from the pores of His body at the same time.

129. Seeing this Wonder, what did the King do?  
He saluted Him at once saying that it was his third salutation.
130. What did the other Sākya do then?  
They also paid Him due respect.
131. What was the name of the Jātaka the Buddha preached to His relatives?  
Vessantara Jātaka.
132. What did the Buddha do on the day after His arrival?  
With bowl in hand He went from house to house seeking alms in the streets of Kapilavatthu.
133. Hearing that He was seeking alms, what did the king do?  
The king went up to Him and asked Him why He was disgracing him thus.
134. What was the Buddha's reply?  
The Buddha replied that it was the custom of all the Buddhas.
135. Did the King see the light of Truth?  
The King at first became a Sotāpanna (Stream-entry). Then he became a Sakadāgāmi. Hearing the Dhammapāla Jātaka, he became an Anāgāmi. On his death-bed he became an Arahat.
136. What do you mean by Sakadāgāmi?  
Sakadāgāmi means Once-Returner. He who attains this second Stage of Sainthood is born in this world only once.
137. What do you mean by Anāgāmi?  
Anāgāmi means a "Never-Returner". He who attains this

third stage of Sainthood is no more reborn in this world. After death he is born in the Pure Abode (Suddhāvāsa) till he attains Arahatsip.

138. What do you mean by an Arahatsip?

Arahatsip means a Worthy One. He who attains this fourth stage of Sainthood is no more reborn anywhere. After death he attains Parinibbāna.

139. Did Princess Yasodharā come to salute the Buddha?

She thought — surely if there is any virtue in me, the noble Lord Himself will come to see me. Then I will pay my respect.

140. Did the Buddha go to see her?

Out of compassion the Buddha went to see her.

141. What did she do seeing the Buddha?

She clasped His ankles, and placing her head on His feet, respected Him as she liked.

142. What did King Suddhodana say about her?

He praised her and told the Buddha about her loyalty.

143. Did she enter the Order?

She later entered the Order and became an Arahatsip.

144. What happened to His step-brother Nanda?

He also entered the Order and became an Arahatsip.

145. Seeing the Buddha, what did Prince Rāhula do?

As advised by the mother, he went up to the Buddha and asked for his inheritance.

146. Did Rāhula say anything?

He said, "O Ascetic, even your shadow is pleasing to me."

147. What was his age then?

He was only seven years old.

148. Did he enter the Order?

He was admitted into the Order at seven. Later he became an Arahat.

149. Who was Ānanda?

He was a cousin of the Buddha.

150. Did he join the Order?

He joined the Order and became a Sotāpanna.

151. What position did he hold in the Order?

He became the Treasurer of the Dhamma. He was also the favourite attendant of the Buddha.

152. When did he attain Arahathship?

He attained Arahathship after the Death of the Buddha.

153. Did he do any important thing?

He rehearsed the Dhamma at the First Council.

154. Did he do any service to women?

He pleaded for the establishment of the Order of Nuns.

155. Who was Devadatta?

Devadatta was the cousin and brother-in-law of the Buddha.

156. What can you say of his life?

He joined the Order and was at first a good Bhikkhu. Later he became the greatest enemy of the Buddha.

157. What did he do to the Buddha?

He tried to kill the Buddha.



158. What was his end?

Owing to his evil deeds he was born in a woeful state.

159. What will be his future state?

He will become a Pacceka Buddha named Saṭṭhissara.

160. What happened to Mahā Pajāpatī Gotamī?

After the death of King Suddhodana, she joined the Order of Nuns and became an Arahat.

161. Who requested the Buddha to find the Order of Nuns?

Mahā Pajāpatī Gotamī.

162. Who were the two chief disciples in the Order of Nuns?

Khemā and Uppalavaṇṇā were the two chief female disciples.

163. Who founded the first society for women?

The Buddha founded the first society for women.

164. Does the Order of Nuns still exist?

The Order of Nuns is extinct now.

#### • BUDDHA'S SUPPORTERS

165. Who helped the Buddha to make His mission a success?

Kings and millionaires helped Him.

166. Who were His Royal Patrons?

King Bimbisāra, King Kosala and King Ajātasattu.

167. Who was His chief male supporter (Dayaka)?

Anāthapiṇḍika the millionaire.

168. Did he offer the Buddha a monastery?  
He offered Jetavanārāma.
169. Who was His chief female supporter (Dayikā)?  
Visākhā, a very generous lady.
170. What was the name of the temple she offered?  
Pubbārāma
171. In which monasteries did the Buddha spend most of his time?  
In Jetavanārāma and Pubbārāma at Sāvatti.
172. Are their ruins still to be seen?  
Their ruins could still be seen at Sahet-Mahet.

• THE BUDDHA'S PARINIBBĀNA

173. What was the Buddha's last advice?  
Strive with diligence.
174. Mention it in Pāli.  
Appāmadena sampādetha.
175. What did the Buddha say with regard to the best form of worship?  
The Buddha said, "He honours me best who practises my teaching best."
176. Who gave the Buddha's last meal?  
Cunda the smith.

177. What were the most meritorious meals given to the Buddha?  
The first meal before he became a Buddha and the last meal before he passed away.
178. Who was the Buddha's last convert?  
The ascetic Subhadda was the last convert.
179. Did the Buddha appoint a successor before He passed away?  
No, he advised his disciples to regard his teaching as their teacher.
180. How did the Buddha pass away?  
He attained to the Jhāna and passed away without any sorrow.
181. Where did the Buddha pass away?  
The Buddha passed away at Kusinārā.
182. In which year did He pass away?  
In his 80th year.
183. On what full moon day?  
On the Vesak full moon day.
184. How many years before Christ did the Buddha pass away?  
543 years before Christ.
185. Can we see the Buddha today?  
Yes. The Buddha said, "He who sees the Dhamma sees me."
186. What was done to His sacred body?  
His sacred body was cremated three months after his death.

187. What happened to His relics?

They were distributed among His distinguished followers.

188. Are these relics still to be seen?

Yes. The tooth relic is still to be seen at the Temple of the Tooth in Ceylon.

189. Did any important event take place after the cremation?

Four months after the cremation the First Council was held to recite the Dhamma and the Vinaya of the Buddha.

190. Where was this Council held?

This Council was held at Rājagaha.

191. Who presided at the First Council?

Arahat Kassapa.

192. Who are chosen to recite the Vinaya and the Dhamma?

Arahat Upāli for Vinaya and Arahat Ānanda for Dhamma.

193. Why was this Council held?

In order that the Teaching of the Buddha may last long in all its purity.

194. What is the Pāḷi word for the whole Teaching of the Buddha?

Tipiṭaka, which means Three Baskets.

195. Does this Tipiṭaka still exist?

Yes. The Tipiṭaka still exist in its purity.

196. When was the Tipiṭaka first written?

The Tipiṭaka was first written in Ceylon about 80 B.C.

197. What is the first Piṭaka?

The first is the Vinaya Piṭaka — the basket of Discipline.

198. What is the second Piṭaka?

The second is the Sutta Piṭaka — the Basket of Discourses.

199. What is the third Piṭaka?

The third is the Basket of Ultimate Things — Abhidhamma Piṭaka.

200. How big is the Tipiṭaka?

It is about eleven times the size of the Bible.

# The Dhamma

## PART III

### • HOW ONE BECOMES A BUDDHIST

1. How does one become a Buddhist?  
One becomes a Buddhist by taking the Three Refuges.
2. What are the Three Refuges?  
The Three Refuges are the Buddha, the Dhamma, and the Sangha.
3. What is the Pāḷi word for the Three Refuges?  
Tisarana is the Pāḷi word for the Three Refuges.
4. Who is the Buddha?  
The Buddha is the All-Knowing One.
5. Why do you seek refuge in the Buddha?  
I seek refuge in the Buddha because He taught us the way to end all suffering.
6. Is Buddha your teacher?  
Yes, the Buddha is our greatest Teacher.
7. What is the Dhamma?  
The Dhamma is the Doctrine taught by the Buddha.
8. Why do you seek refuge in the Dhamma?  
I seek refuge in the Dhamma because it is the only path to end all suffering.

9. Who is the Sangha?  
The Sangha is the Holy Order founded by the Buddha.
10. Why do you seek refuge in the Sangha?  
I seek refuge in the Sangha because they are the Holy disciples who have understood the Dhamma.

• THE THREE REFUGES

11. How do you recite the first refuge in Pāḷi?  
Buddhaṃ saraṇaṃ gacchāmi.
12. What does it mean?  
To the Buddha I go for refuge.
13. How do you recite the second refuge in Pāḷi?  
Dhammaṃ saraṇaṃ gacchāmi.
14. What does it mean?  
To the Dhamma I go for Refuge.
15. How do you recite the third refuge in Pāḷi?  
Sanghaṃ saraṇaṃ gacchāmi.
16. What does it mean?  
To the Sangha I go for refuge.
17. How do you recite the Refuges for the second time?  
We add — Dutiyampi, which means secondly.
18. How do you recite the Refuges for the third time?  
We add — Tatiyampi, which means thirdly.

19. Recite the Tisarana formula three times.  
Buddhaṃ saraṇaṃ gacchāmi  
Dhammaṃ saraṇaṃ gacchāmi  
Dutiyampi Sanghaṃ saraṇaṃ gacchāmi  
Dutiyampi Buddhaṃ saraṇaṃ gacchāmi  
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi  
Sanghaṃ saraṇaṃ gacchāmi  
Tatiyampi Buddhaṃ saraṇaṃ gacchāmi  
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi  
Tatiyampi Sanghaṃ saraṇaṃ gacchāmi
20. What do you recite before taking the Refuges?  
We recite thrice — Namo tassa bhagavato arahato  
sammā sambuddhassa!
21. What does it mean?  
It means — Homage to Him, the Holy One, the Pure  
One, the Fully Enlightened One!
22. Why do you recite this formula?  
We recite this Pāli formula as a mark of respect to the  
Buddha.
23. Is there a shorter form also?  
Yes, Namo Buddhaya!
24. What does it mean?  
Homage or honour to the Buddha.
25. Can any one become a Buddhist?  
Anyone who believes in the Buddha, the Dhamma, and  
the Sangha can become a Buddhist.
26. Are there any rites to observe?  
No, there are no special rites to observe.



27. What is the name given to a Buddhist?  
Upāsaka to males, and Upāsikā to females.
28. What does the Pāḷi term mean?  
It means one who associates with the Triple Gem or the Three Refuges.

• THE FIVE PRECEPTS

29. Are there any commandments for a Buddhist to observe?  
There are no commandments but precepts to observe.
30. What is the Pāḷi word for precept?  
Sikkhāpada.
31. What does it denote?  
It denotes — Means of discipline, or good behaviour.
32. What is the first precept?  
The first precept is not to kill.
33. What is the second precept?  
The second precept is not to steal.
34. What is the third precept?  
The third precept is not to be unchaste, or not to be a bad child.
35. What is the fourth precept?  
The fourth precept is not to lie.
36. What is the fifth precept?  
The fifth precept is not to drink liquor.

37. Give the first precept in Pāḷi.  
Pānātipātā veramaṇi sikkhāpadaṃ samādiyāmi.
38. What does it mean?  
I take the precept to give up killing.
39. Give the second precept in Pāḷi.  
Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.
40. What does it mean?  
I take the precept to give up stealing.
41. Give the third precept in Pāḷi?  
Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.
42. What does it mean?  
I take the precept to give up misconduct.
43. Give the fourth precept in Pāḷi?  
Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.
44. What does it mean?  
I take the precept to give up lying.
45. Give the fifth precept in Pāḷi?  
Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhā-  
padaṃ samādiyāmi.
46. What does it mean?  
I take the precept to give up liquor that tends to infatu-  
ation and carelessness.
47. How does one become a good Buddhist?  
By observing these five precepts well.

48. Why do you not kill?  
I do not kill out of pity for others.
49. What is the good of giving up killing?  
I become kind and full of compassion.
50. Why do you not steal?  
I do not steal because I have no right to take what is not given.
51. What is the good of giving up stealing?  
I become honest.
52. Why do you not become unchaste?  
I do not become unchaste because I do not wish to be a child of bad character.
53. What is the good of giving up unchastity?  
I become pure and good.
54. Why do you not lie?  
I do not lie because nobody would then believe me.
55. What is the good of giving up lying?  
I become truthful and trustful.
56. Why do you not drink liquor?  
I do not drink because it leads to carelessness and loss of all senses.
57. What is the good of giving up drinking?  
I become very careful and my senses become very clear.

• HOMAGE TO THE BUDDHA

58. Do you regard the Buddha as a god?  
No! He is even greater than gods.
59. Do you believe in a God-Creator?  
There is no reason to believe in a God-creator.
60. Do you worship images and trees?  
We do not worship images and trees.
61. Why do you then worship the image of the Buddha?  
We only pay our respect to what that image stands for.
62. Why do you worship the Bodhi Tree?  
Bodhi Tree stands for Enlightenment. By saluting the Bodhi Tree we pay respect to Buddhahood.
63. Do you pray to the Buddha?  
We do not pray to anyone. When we pray we become a prey.
64. What do you say before the Buddha's image?  
We recite His virtues.
65. What is the use of an image?  
An image helps us to think of the Buddha easily.
66. Can anyone think of the Buddha without an image?  
An intelligent person can do so.
67. Why do you offer flowers and incense to the Buddha?  
We do so as an outward form of respect to the Buddha.
68. What do you think when you are offering flowers?  
We think that as those flowers fade we also fade and die.

69. What do you mean by Sādhū?  
Sādhū means excellent.
70. What is the best way to respect the Buddha?  
By following His advice.
71. What is the advice of all the Buddhas?  
Sabba pāpassa akaranam  
Kusalassa upasampadā  
Sacitta pariyodapanam  
Etam Buddhāna sāsanam.
72. What does that mean?  
Not to do evil,  
To do good,  
To purify one's mind, —  
This is the advice of all the Buddhas.
73. What is the Pāḷi word for evil?  
Pāpa or Akusala is the Pāḷi word for evil.
74. What is evil?  
Evil is that which soils our mind.
75. Why is anything evil?  
Because it causes suffering to oneself and others.
76. What are the roots of evil?  
The roots of evil are lust, hatred and ignorance.
77. What are their Pāḷi terms?  
Lobha, dosa and moha.
78. How many kinds of evil are there?  
There are ten kinds of evil.

79. How are they caused?  
They are caused by deeds, words, and thoughts.
80. How many kinds of evil are caused by deeds?  
Three kinds of evil are caused by deeds.
81. What are they?  
They are killing, stealing, and misconduct.
82. How many kinds of evil are caused by words.  
Four kinds of evil are caused by words.
83. What are they?  
Lying, slandering, harsh speech, and vain talk.
84. How many kinds of evil are caused by thoughts?  
Three kinds of evil are caused by thoughts.
85. Mention them.  
Greediness, anger, and wrong views.
86. What is the Pāḷi word for good?  
Kusala or Puñña is the Pāḷi word for good.
87. What is good?  
That which cleanses one's mind is good.
88. Why is anything good?  
Because it gives happiness to oneself and others.
89. Is there another term for good?  
Merit is another term for good.
90. How many kinds of merit are there.  
There are three kinds of merit.

91. Mention them?  
They are Dāna, Sīla and Bhāvanā.
92. What is Dāna?  
Dāna is charitable giving or generosity.
93. What is Sīla?  
Sīla is morality or virtuous conduct.
94. What is Bhāvanā?  
Bhāvanā is meditation.
95. What do you give up by generosity?  
Selfishness.
96. What do you give up by morality?  
Ill-will or hatred.
97. What do you give up by meditation?  
Ignorance.
98. Can children practise charitable giving?  
Yes, by helping the needy and the poor, and by helping those who are worthy of honour.
99. Who are those worthy of honour?  
They are parents, teachers, elders, and Holy Ones.
100. Can children practise morality?  
Yes, by observing the precepts.
101. Can children practise meditation?  
Yes, they can practise some kinds of meditation.
102. What is the best meditation for children?  
Loving-kindness.

103. How should one practise loving-kindness?

By repeating every morning and night ten times —  
May all beings be well and happy!

104. Is there any other form?

“Creatures all beneath the sun,  
Two feet, four feet, more or none,  
How I love you everyone.”

105. Recite another verse.

“All ye creatures that have birth,  
Breathe and move upon the earth;  
Happy be ye one and all,  
Never into mischief fall.”



# Leading Disciples of The Buddha

## PART IV

### • THE VENERABLE SĀRIPUTTA

1. What was the Venerable Sāriputta's name when he was born?  
His name was Upatissa.
2. Where was he born?  
He was born in the village of Nālaka near the city of Rājagaha.
3. Who was his childhood friend?  
His childhood friend was Kolita who was later known as Moggallāna.
4. Who was the Venerable Sāriputta's teacher before he met the Buddha?  
His teacher was Sañjaya.
5. When did the Venerable Sāriputta leave Sañjaya in search of the Highest Truth?  
The Venerable Sāriputta left Sañjaya in search of the Highest Truth after hearing the first two lines of the four-lined stanza from Arahant Assaji.
6. What were the first two lines of the four-lined stanza?  
They were "All things are produced by causation. The Buddha has explained the causes and the Way to eliminate them. This is His Teaching."

7. What was the Venerable Sāriputta also known as and why?

The Ven. Sāriputta was also known as "The Disciple Foremost In Wisdom" due to his intelligence and deep knowledge of the Dhamma.

### • THE VENERABLE MOGGALLĀNA

8. What was the Venerable Moggallāna's name when he was born?

His name was Kolita.

9. Where was he born?

He was born in a village adjacent to the Village of Nālaka, Sāriputta's birthplace.

10. Who was his childhood friend?

His childhood friend was Upatissa who was later known as Sāriputta.

11. Who was the Venerable Moggallāna's teacher before he met the Buddha?

His teacher was Sañjaya.

12. When did the Venerable Moggallāna leave Sañjaya in search of the Highest Truth?

The Venerable Moggallāna left Sañjaya in search of the Highest Truth after hearing Sāriputta narrate the whole stanza which he had heard from Arahant Assaji.

13. Why was the Venerable Moggallāna appointed as "The Disciple Foremost In Psychic Powers" by the Buddha?

It was because the Venerable Moggallāna surpassed all his fellow disciples in supernatural power.

• THE VENERABLE MAHĀ KASSAPA

14. What was the Venerable Mahā Kassapa's name when he was born?  
His name was Pippali Manava.
15. Where was he born?  
He was born at the Village of Maha-Tittha in Magadha Province.
16. Why was he perplexed with his parents?  
His parents tried to arrange a marriage for him but he refused.
17. So what did he do?  
He made a golden statue of a beautiful maiden and told his parents that he would only marry a girl of this resemblance.
18. Did his parents manage to find the girl?  
Yes, her name was Bhadda.
19. Did Pippali Manava marry Bhadda?  
Yes, he did.
20. When did Pippali Manava renounce the world?  
When Pippali Manava's parents died, he and Bhadda mutually agreed to renounce the world.
21. From whom did Pippali Manava receive his ordination?  
He received his ordination from the Buddha.
22. After his ordination, what did he do?  
He folded his new garment, made a cushion of it and invited the Buddha to sit on it. Later, he exchanged his new garment for the Buddha's old garment.

23. What was the Venerable Mahā Kassapa also known as and why?

He was also known as "The Disciple Foremost in Ascetic Practices" because of his 'Dhutangas' practices as a means of purification.

24. After the Buddha's Mahā Parinibbāna, what did the Venerable Mahā Kassapa initiate?

He initiated and presided over the First Council, at which the Buddha's Teachings were compiled.

### • THE VENERABLE ĀNANDA

25. Who was Ānanda?

Ānanda was a cousin of Prince Siddhattha. His father was King Amitodana, the brother of King Suddhodana. He joined the Bhikkhu Order together with the other Sākyan princes during the second year of the Buddha's ministry. He was the Buddha's personal attendant.

26. Why was the Venerable Ānanda also known as "Dhamma-Bhandagarika — the Treasurer of the Dhamma"?

It was because the Venerable Ānanda possessed a powerful retentive memory and had a rare privilege of listening to almost all the discourses of the Buddha.

27. During the assembly of four-fold disciples, what did the Buddha rank the Venerable Ānanda?

The Buddha ranked him the foremost monk in five respects, "Monks, among my disciples who are of wide knowledge, Ānanda is chief; of retentive memory, Ānanda is chief; of good behavior, Ānanda is chief; who are resolute, Ānanda is chief; and of personal attendants, Ānanda is chief."

28. How did the Venerable Ānanda help establish the order of Nuns?

The Venerable Ānanda spoke up on behalf of the women and pleaded with the Buddha to allow the women to start the Bhikkhuni Order.

29. When did the Venerable Ānanda attained Arahantship? He became an Arahant while he was about to lie down on his bed.

30. What was the Venerable Ānanda's role in the First Council?

He was chosen to rehearse the Dhamma.

#### • THE VENERABLE RĀHULA

31. Who was Rāhula?

Rāhula was Prince Siddhattha's only child. His mother was Princess Yasodharā.

32. When did he first see his father?

He first saw his father when was seven years old when the Buddha returned to Kapilavatthu.

33. What did Princess Yasodharā, his mother, instruct him to do?

His mother instructed him to ask his father for his inheritance.

34. What was the Buddha's reply?

The Buddha told Rāhula, "Rāhula, the worldly treasures are not in my possession. But if you are willing to receive the spiritual treasures, you will get it as my inheritance by joining the Holy Order."

35. Who ordained Rāhula?  
The Venerable Sāriputta ordained Rāhula.
36. Who was deeply grieved on hearing the ordination of Rāhula?  
His grandfather, King Suddhodana, was deeply grieved on hearing the ordination of Rāhula.
37. What did King Suddhodana request the Buddha?  
He requested the Buddha not to ordain anyone without prior consent of one's parents.
38. Was the young Rāhula a good student?  
Yes, he was very obedient, humble and eager to listen to the advice of his teachers.
39. What did the Venerable Rāhula say when he took a handful of sand in his palms?  
He said, "Today, may I receive as much instructions from my teachers as there are here grains of sand."
40. What was the Venerable Rāhula also known as?  
He was also known as "The Disciple Foremost in Quietly Doing Good."

#### • THE VENERABLE AṄGULIMĀLA

41. What does the name "Aṅgulī Mālā" means?  
In Pāḷi, "Aṅgulī" means fingers and "Mālā" means garland.
42. Who was Aṅgulimāla?  
Aṅgulimāla's original name was Ahimsaka, which means "The Innocent". He studied at the Taxila University and being a favourite of his renowned teacher, his jealous

classmates concocted false stories until finally they succeeded in poisoning the mind of the teacher.

43. What happened to Aṅgulimāla then?  
His enraged teacher ordered Aṅgulimāla to fetch a thousand fingers as a token for his education.
44. Did Aṅgulimāla obey the wishes of his teacher?  
Yes, he went to the Jālinī forest and started his merciless mission.
45. Why did he put the fingers in a garland?  
He put the fingers in a garland to ascertain the correct number. Thus, he became known as Aṅgulimāla.
46. Why did Aṅgulimāla's mother go to the Jālinī Forest?  
She wanted to save her son's life. King Kosala had given orders to kill Aṅgulimāla.
47. What was Aṅgulimāla's reaction when he saw his mother?  
He considered killing his own mother because he needed only one more finger to complete a thousand.
48. Who appeared at that very particular moment?  
The Buddha appeared.
49. What did Aṅgulimāla do on seeing the Buddha?  
With his raised sword, he chased the Buddha.
50. What did Aṅgulimāla shout to the Buddha?  
He shouted out, "Stop running, monk!"
51. What was the Buddha's reply?  
The Buddha replied, "I have already stopped running. You are the one who is still running." The Buddha also preached the Dhamma to Aṅgulimāla.

52. What happened after that?  
Aṅgulimāla threw down his weapons, bowed at the Buddha's feet and asked to become a monk.
53. Did the Buddha ordain him?  
Yes. This special ordination was known as "Ehi Bhikkhu Pabbajjā."
54. What happened one day when he went out for alms?  
He saw a woman in travail (labour pains).
55. What did he do?  
He narrated the pathetic case to the Buddha.
56. What did the Buddha teach him?  
The Buddha taught him the Aṅgulimāla Paritta, "Since I was born in the clan of Aryan birth as an Arahant, I have not destroyed any life. By this power, may the mother and child be well and happy!"
57. What happened to the lady after Aṅgulimāla chanted the Paritta in front of her?  
She instantly delivered the child with great ease.

#### • THE VENERABLE UPĀLI

58. Who was Upāli?  
Upāli was the barber to the six young nobles of the Sākya tribe, namely Ānanda, Anuruddha, Bhaddiya, Bhagu, Devadatta and Kimbila.
59. Why did the six young Sākya Princes bring along Upāli when they left Kapilavatthu?  
They brought Upāli along to shave their heads and to take back their rich garments and jewelled ornaments



after they had put on coarse garments.

60. Did Upāli take those valuable belongings of the Sākyan princes back to Kapilavatthu?  
No, he did not.

61. Why did he not do so?  
It was because he was afraid that if he were to take them back, he might be accused by the princes' parents of stealing them.

62. Then, what did he suddenly recall?  
He suddenly recalled the words of the Buddha: "All the suffering of the world is born of greed. Unless greed is abandoned, true peace of mind is impossible to attain."

63. So what did he do?  
He hung all the valuable things on branches of trees, and joined the Sākyan princes to renounce the world.

64. What was the significance of that decision?  
That decision implied Upāli had great determination. Later, the Venerable Upāli was to be revered as "Foremost in Keeping Precepts."

“May the Dhamma last as long as  
my sons and grandsons, and  
the suns, and the moons will be, and  
may the people follow the path of the Dhamma,  
for if one follows the path,  
happiness in this and  
in the other world will be attained.”

~KING ASOKA~

## **THE LIFE OF THE BUDDHA & HIS DISCIPLES**

**THIS BOOKLET** contains direct and concise answers to questions commonly asked by beginners to Buddhism on the life of the Buddha and His teaching.

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